



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Tta Seen, ¹ telka ^w (she-that-afar-it ^w /those ^w) (are) The Qur'an's Aya'to ^w (statements)and a book manifester.	طَسَّ تِلْكَ ءَايَتُ الْقُرْءَانِ وَكِتَابٍ مُبِينٍ ﴿١﴾
2. A divine-guidance ^x and a bushra ^w (pleasing-tiding) ^{w2} for the believers.	هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾
3. Who ^r youqeymona ³ (they ^z uphold/sustain the prescribed obligations of)the Prayer ^w and youatona (they ^z produce and fulfill the obligations of)the Zakata ^{w4} (prescribed percentage of personal possessions) ^w and they (are)by the Hereafter ^w they (are)youqenoona (they believe with certitude).	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾
4. Verily who ^r not believe they ^z by the Hereafter ^w We adorned for them their works; so they addle.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زِينَتًا لَّهُمْ أَعْمَلُهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾
5. Those, who ^r (are)for them (is)ill-the torment and they (are)in the Hereafter ^w they (are)the most-losers.	أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ﴿٥﴾
6. And verily you ^g surely tolaqqa (forgather/ receive) The Qur'an from ladon ⁵ (directly and possessively) Hakeemer ⁶ (infinite hekma ⁷ Possessor), Omniscient.	وَأَنَّكَ لَتَلْقَى الْقُرْءَانَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾
7. Edb (when/since) said Mosa (Moses) for his family ^w : verily I sensed/perceived a fire ^w ; shallaa'tee (I bring-/come to)you ^b from it ^w by a tiding or aa'tee you ^b by a torch brand, la'alla (craving currently unavailable deed that/perhaps)you ^b tasstaloona (you ^z seek its warmth).	إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَافَتِيكُمْ مِنْهَا نَخِيرٌ أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾
8. So lamma (when/whence) [he] came (to) it ^w [he] (had been) called: that (had been) blessed Whom ⁸ (is) in The Fire ^w and whomever (is) around it ^w ; and subband ⁹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, the worlds' Lord.	فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَنَ اللَّهُ رَبِّ الْعَالَمِينَ ﴿٨﴾

¹ See the *Lexicon* attached to this *Translation* for commentary on this.

² See the *Lexicon* attached to this *Translation* for bashashara/youbashsharo/mubasheran=بَشَّرَ|يُبَشِّرُ|مُبَشِّرٌ.

³ The word "يُقِيمُونَ" is rooted in "أَقَامَ" =upheld. linguistically "أَقَامَ" means:

"أقام، بمعنى أبقى أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً". So, "يُقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁴ See the *Lexicon* attached to this *Translation* for what exactly are the Zakah and its implications.

⁵ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively" seems to indicate such closeness. See *اللسان*.

⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم".

⁷ See the *Lexicon* attached to this *Translation* for "hekma."

⁸ The pronoun "Whom" is capitalized here as a sign of respect and magnanimity for "Whom" is in The Fire and had already been blessed by Allah, i.e. Allah's Authority/Illumination, as says it Ibn Abbas. See *القرطبي*.

⁹ The word "subbanda" = "سُبْحَانَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانُكَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subbanda" = "سُبْحَانَ" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

9. O, <i>Mosa</i> (<i>Moses</i>): verily it ^{x10} I am Allah, The Mighty, The <i>Hakeemo</i> ¹¹ (<i>infinite bekma</i> ¹² Possessor).	يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾
10. And let-throw [you ^s] your ^t staff ^w ; then <i>lamma</i> (<i>when/whence</i>) [he] saw it ^w shaking, as it ^w (<i>were</i>) a <i>jannon</i> (<i>young-snake</i>) ^{w13} [he] diverged reversely and not steps-retraced [he] ¹⁴ ; O, <i>Mosa</i> (<i>Moses</i>), let-not fear [you ^s]; verily I not fear <i>ladayya</i> ¹⁵ (<i>directly at My presence</i>) the <i>mursaloona</i> (<i>sent-messengers</i>).	وَأَلْقَ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدَبِّرًا وَلَمْ يَعْقِبْ يَمُوسَىٰ لَا تَخَفْ إِنِّي لَا تَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾
11. Except whom ^p [he] wronged ¹⁶ ; afterwards [he] interchanged <i>husnan</i> (<i>ultimate meritorious deed</i>) after an ill, then verily I am <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Rabeemon</i> (<i>iterative mercy Giver</i>).	إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾
12. And let-enter [you ^s] your ^t hand ^w into your ^t (<i>garment's</i>) bosom [it ^w] egresses white, of other than an ill; in a nine <i>Aya'ten</i> ^w (<i>miracles/signs/proofs</i>) to Pharaoh and his people; verily they were people <i>fa'seeqeena</i> (<i>rebels: vis-à-vis Allah's command</i>).	وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾
13. Then <i>lamma</i> (<i>when/whence</i>) came ^w (<i>to</i>) them Our <i>Aya'tow</i> ^w (<i>miracles/signs/proofs</i>) [discernment-enabler ^w] said they ^z : this (<i>is</i>) a magic manifest.	فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾
14. And rejected they ^z by it ^w and <i>istay'qanat'ha</i> ¹⁷ (<i>affirmably ascertained it^w</i>) themselves ^w unjustly and arrogantly; so let-look [you ^s] how [was] ^{x18} the corrupters' consequence ^w .	وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾
15. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'tatna</i> (<i>We accorded</i>) <i>Dawooda</i> (<i>David</i>) and <i>Solaymana</i> (<i>Solomon</i>) knowledge; and both said: the praise (<i>is</i>) for Allah, Who preferred/favored us over many of His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) the believers.	وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾
16. And inherited <i>Solaymano</i> (<i>Solomon</i>) <i>Dawooda</i> (<i>David</i>) and said [he]: O, you the mankind, we (<i>had been</i>) taught the birds' speech ¹⁹ and <i>oteyna</i> (<i>we had been accorded</i>) of every-thing; verily this surely it ^x (<i>is</i>) the munificence the manifest.	وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَتَاءَتِيهَا النَّاسُ عِلْمًا مِّنْطِقِ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾
17. And (<i>had been</i>) thronged for <i>Solaymana</i> (<i>Solomon</i>) his soldiers of the Jinn and the humankind and the birds, so they <i>youza'ona</i> (<i>were being arrayed</i>).	وَحِشْرَ لِّسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾
18. Until <i>edha</i> (<i>if/whereas</i>) <i>atan</i> ^x (<i>they^z arrived at and passed</i>	حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ

¹⁰ The pronoun “هـ” in “إنه” refers to “حقيقة الأمر أو الشأن,” “The fact of the matter,” or “the truth of the situation.” See القرطبي.

¹¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹² See the *Lexicon* attached to this Translation for “bekma.”

¹³ The word “jann”= “جان” has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

¹⁴ The word “يعقب” means steps-retrace.” In this case, he steps-retraced not his own steps, in his flight.

¹⁵ The word “لدى” in “لدى” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly at My presence” seems to indicate such closeness. See اللسان.

¹⁶ See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “اظلم”= “wronger.”

¹⁷ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁸ The word “كان” perhaps refers to “واقع، أو حال، أو مال” the corrupters. So it is in masculine.

¹⁹ The word “منطق” has multiple meanings, such as “النطق بالكلام” that is the speech or the language, or “the logic” or “the speech’s logic.” See اللسان.

<p>by)^x on the ants' valley said an ant^w: O, you the ants let-enter you^z yourⁿ dwellings; (<i>lest</i>) not destroy^w you^{ym} <i>Solaymano</i> (<i>Solomon</i>) and his soldiers while not perceive they.</p>	<p>قَالَتْ نَمْلَةٌ يَتَأَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا تَحْطُمَنَّكُمْ سُلَيْمَنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿٨﴾</p>
<p>19. So [he] smiled laughingly of its^w say and said [he]: my Lord <i>an'ze'aney</i> (<i>let-dispose me [You^s]</i>) to thank Your^t boon^{w20} which^u <i>an'ama</i>²¹ (<i>had graced bounteously and ennoblingly the most desirable and delighting boons</i>) You^g on me and on my both begetters (<i>parents</i>) and that [I] work righteously (<i>which</i>) [You^s] delight [it^x]; and let-admit me [You^s] by Your^t mercy^w in Your^t <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) the <i>ssa'le-beena</i> (<i>righteous-people</i>).</p>	<p>فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿٩﴾</p>
<p>20. And <i>tafaqqada</i> ([he] <i>inspected/roll-called</i>) the birds; then said [he]: what (<i>is</i>) for me not [I] see the hoopoe; or [was] [he/it^x] of the absentees.</p>	<p>وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿١٠﴾</p>
<p>21. Surely assuredly²² [I] (<i>shall</i>) torture/torment him a severe torture/torment or surely assuredly [I] (<i>shall</i>) slaughter him or surely assuredly [he] (<i>shall</i>) come (<i>to</i>) me by a proof manifest.</p>	<p>لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْنَحُجَّهَ أَوْ لِيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ﴿١١﴾</p>
<p>22. Then <i>makatha</i>²³ (<i>stayed/tarried</i> [he]) other than afar then said [he]: I encompassed by what not [you^s] encompassed by it^x; and I came (<i>to</i>) you^g from <i>Saba'en</i> (<i>Sheba</i>) by a <i>naba'en</i>²⁴ (<i>piece-of-significant-and-availing-new</i>) <i>yaqeenen</i> (<i>absolutely certain</i>).</p>	<p>فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تَحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿١٢﴾</p>
<p>23. Verily I found a woman reigning (<i>over</i>) them; and <i>oteyat</i> (<i>had been accorded-she^y</i>) of every-thing; and for her (<i>is</i>) a great <i>Arshe</i>²⁵ (<i>Throne of Kingship</i>)^x.</p>	<p>إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿١٣﴾</p>
<p>24. I found her and her people kowtowing they^z for the sun^w of lesser than/without Allah; and adorned for them the Satan their works; so [he] repelled them <i>a'n</i> (<i>off</i>) the path; so not they <i>yahtadoona</i> (<i>find and accept the divine-guidance they^z</i>).</p>	<p>وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فُصِّدَهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿١٤﴾</p>
<p>25. That not kowtow they^z for Allah, Who <i>youkbrejo</i> ([He] <i>emerges/produces</i>) the occult²⁶ in the Heavens^w and the Earth^w and knows [He] what you^z conceal and what you^z disclose.</p>	<p>أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿١٥﴾</p>

²⁰ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“*boon*”).

²¹ The word “*أنعم*” in “*أنعمت*” denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is no English word to express all the various ideas denoted by “*أنعم*.” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

²² The “*ل*” in “*لأعذبته*,” “*لأذبحته*,” and “*ليأتيني*” are *juratory* “*ل*” = “*القسمة*” amounting to = “*التأكيد*,” i.e. *affirmation*, expressed in all cases by “*assuredly*”

²³ This [he] and the second [he] refer to the hoopoe.

²⁴ See the *Lexicon* attached to this *Translation* for “*naba'a*.”

²⁵ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

²⁶ The word “*occult*” = “*خباء*” is *subjective, masculine, singular noun* meaning: *that which is hidden*. The “*occult*” of the Heavens is the rain and the “*occult*” of the Earth is the *sprout*.

26. Allah, no an <i>elaha</i> (a deity) except Him, Lord (of) The <i>Arshe</i> ²⁷ (Throne of Kingship), The Great.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾
27. Said [he]: we shall look, whether <i>ssadaqata</i> (you ^h always-enforced-the-truth) or you ^h were of the liars.	﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾
28. Let-go[you ^s] by my letter, this; then let-cast it ^x [you ^s] to them; afterwards let-divert [you ^s] a'n (off) them; then let-look [you ^s] what (would) return they ^z .	أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّاهُمْ بِمَاذَا يَرْجِعُونَ ﴿٢٨﴾
29. Said-she ^y : O, you the chiefs; verily I (had been) cast to me a letter- <i>kareem</i> ²⁸ (bounty-giver and ennobler).	قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾
30. Verily it ^x (is) from <i>Solaymana</i> (Solomon) and verily it ^x (is): by Allah's name <i>Ar-Rahma'ne Ar-Rabeeme</i> (the multitudinous mercy Giver).	إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾
31. That let-not heighten you ^z on me and <i>ee'toney</i> (let-come you ^z to me) <i>Muslemeena</i> (you ^z : submitters/peacefully succumbing).	أَلَّا تَعْلَمُوْا عَلَيَّ وَاتُّونِي مُسْلِمِينَ ﴿٣١﴾
32. Said she ^y : O, you the chiefs <i>aftoney</i> (let-you ^z situationally fittingly and wisely opine me) in my matter; I was not a [cutter] ²⁹ (of) a matter until you ^z witness.	قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾
33. Said they ^z : we (are) a strength possessors and possessors (of) <i>ba'asen</i> (bravery and warfare) severe; and the command (is) to you ^y ; so let-look you ^y what command you ^y .	قَالُوا نَحْنُ أَقْوَمُ وَتُؤْمِنُ بِأَمْرِ اللَّهِ فَإِنَّا نَمُوتُ ﴿٣٣﴾
34. Said she ^y : verily, the kings if entered they ^z a village ^w they ^z corrupted it ^w and they ^z made lords ^{w30} (of) its ^w folk <i>athellatan</i> ³¹ (they who are humbled and subdued); and like <i>tha'leka</i> (he-that-afar-it/that) they ^z do.	قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَّبَ لَكَ بَفْعَلُونَ ﴿٣٤﴾
35. And verily I am a sender-she ^{y32} to them by a gift; then a looker-she ^y [I am] by what returns the <i>mursaloona</i> (sent-messengers).	وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾
36. Then <i>lamma</i> (when/whence) came (to) <i>Solaymana</i> (Solomon) said [he]: do you ^z supply me by a possession; So what <i>aa'taney</i> (accorded me) Allah (is) <i>kbayron</i> (superior/worthier) than what <i>aa'takum</i> ([He] accorded you ^b); rather you ^f (are) by your ⁿ gift rejoice you ^z .	فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَيْنَاهُ اللَّهُ خَيْرٌ مِّمَّا آتَيْنَاكُمْ بَلْ أَنتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾
37. Let-return [you ^s] to them; then, surely we assuredly ³³ <i>na'atee</i> ^x (produce/present [we]) ^x them by soldiers not for them a capacity by [it] ^{w34} ; and surely we	أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا

²⁷ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

²⁸ The word "*kareem*" = "*كريم*" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained at length in the *Introduction* to this *Translation*. In summarily: *bounty-giver ennobler and of multiple uses/effects*.

²⁹ The expression "*قاطعة أمرا*" = "*cutter (of) a matter*" is an Arabic tongue expression meaning "*resolutely deciding the matter.*"

³⁰ The word "*أعزاء*" translated as "*lords.*" The word "*lord*" has many meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "*one having power and authority over others.*"

³¹ The word "*athellatan*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*.

³² Since the *sender* is the *queen*, so in Arabic is a "*sender-she, y*" *per se*, so there is the "*هـ التانيث*" in sender.

³³ The "*ل*" in "*لنخرجن*" and "*ليأتين*" are *juratory* "*ل*" = "*ال القسم*" amounting to = "*التأكيد*," i.e. *affirmation*, expressed in both cases by "*assuredly*"

³⁴ The word "*جنود*" is a "*جمع تكسير*" = "*broken plural*," hence the reference to it is by "*it.*"

assuredly exit them from it ^w <i>athellatan</i> ³⁵ (they who are humbled and subdued) while they (are) cringers.	أَذِلَّةٌ لَهُمْ صَغِيرُونَ ﴿٢٧﴾
38. Said [he]: O, you the chiefs; which (of) you ^b <i>ya'ateney</i> (bring about to me) by her <i>Arshe</i> ³⁶ (Throne of Kingship) before <i>ya'ato</i> (they ^z come forward to) me <i>Muslemeena</i> (submitters they).	قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٢٨﴾
39. Said a demon of the Jinn: I, <i>aa'teeka</i> (bring/ come to you ^g) by it ^x before [you ^s] up ³⁷ from your ^t <i>maqa'me</i> (upping-place); ³⁸ and verily I am on/over it ^x surely a strong trust-worthy.	قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٢٩﴾
40. Said [he] who ^x has knowledge of the book I <i>aa'tee</i> ^x ([I] bring/ come to) ^x you ^g by it ^x before <i>yartadda</i> (forthwith-returns) to you ^g your ^t blink/ glance; so <i>lamma</i> (when/ -whence) [he] saw it ^x settled ³⁹ <i>enda</i> (at the presence of/ in front of) him, said [he]: this (is) from my Lord's munificence to essay me [He], do [I] thank or unbelieve/(be)-ungrateful [I]; and whoever [he] thanks, so verily only [he] thanks for himself and whoever [he] unbelieved/(was)-ungrateful then verily my Lord (is) Rich, <i>Kareemon</i> ⁴⁰ (bounty-Giver and Ennobler).	قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌ كَرِيمٌ ﴿٣٠﴾
41. Said [he]: let-camouflage you ^z for her, her <i>Arshe</i> (Throne of Kingship); [We] look does [she] <i>tahtadey</i> (she finds and accepts the divine-guidance) or [she] be of whom ^r not <i>yahtadoona</i> (they find and accept the divine-guidance).	قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٣١﴾
42. Then <i>lamma</i> (when/ whence) came-she ^y (had been) said: is this like your ^y <i>Arshe</i> ⁴¹ (Throne of Kingship); said-she ^y : as surely it ^x (were) it ^x ; and (had been) accorded we the knowledge from before her and we were <i>Muslemeena</i> (Muslims, submitters we).	فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٣٢﴾
43. And repelled her, what was-she ^y worshipping of lesser than/without Allah; verily she was-she ^y of a unbelievers people.	وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِن دُونِ اللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَافِرِينَ ﴿٣٣﴾
44. (Had been) said for her: let-enter you ^y the edifice; so <i>lamma</i> (when/ whence) saw-she ^y it ^x reckoned-she ^y it ^x a <i>lujjatan</i> (billon, abyss) ^w ; and bared-she ^y a'n (off) her both legs; said [he]: verily it ^x (is) an edifice <i>mumarradon</i> (lofty/ rendered-smooth) ⁴² of glass-bottles ^w ; said-she ^y : my Lord, verily I wronged ⁴³ (to) myself ^w and <i>aslamto</i> (I became a Muslim/submitter) with <i>Solaymana</i> (Solomon) for Allah the worlds' Lord.	قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٤﴾
45. And <i>laqad</i> (verily, already and affirmatively) We sent	وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ

³⁵ See footnote 32 above regarding “*athellatan*.”

³⁶ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

³⁷ There is a distinction between “*تقوم*” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “*تقف*”

³⁸ Ibid.

³⁹ The word “*مستقر*” is more of a semi-permanent abode, but the word “settled” here is used instead to indicate that part of this “semi-permanent” nature, as it is in this world and would be transitory anyway.

⁴⁰ See the *Lexicon* attached to this Translation regarding “*kareem*.”

⁴¹ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

⁴² The word “*ممرّد*” has dual meanings: (1) lofty (in construction) or (2) rendered smooth. Both meanings could apply in this *Ayah*. Qur'an commentators are not unanimous as to which if not both.

⁴³ See the *Lexicon* attached to this Translation for “*ظالم*” = “*ظالم*” = “injustice-doer” and “*اظلم*” = “*wronger*.”

to Thamooda their brother Ssa'lihan that let-worship you ^z Allah; then <i>edba</i> (suddenly/ surprisingly) they (were) two teams disputing.	صَلِحًا أَنْ أَعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٦﴾
46. Said [he]: O, my people why <i>tasta'ajelo</i> (seek hastening) you ^z by the <i>sayyea'te^w</i> (demeritorious-deed) ^w before the <i>basana'te^w</i> (meritorious-deed) ^w ; <i>lawla</i> (why do not) <i>tastaghfero</i> ⁴⁴ (you ^z seek forgiveness) Allah <i>la'alla</i> (craving currently unavailable deed that/perhaps) you ^b <i>torhamoona</i> ⁴⁵ (you ^z be mercy-given).	قَالَ يٰٓقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٧﴾
47. Said they ^z : we ill-omened by you ^g and by whom-ever (is) with you ^g ; said [he]: your ⁿ omen (is) <i>enda</i> (by munificence of/ by Rule of) Allah; rather you ^f (are) people (to be/ being) essayed.	قَالُوا أَطِيرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَيْرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٨﴾
48. And [was] in the city ^w nine <i>rahbtten</i> ⁴⁶ (group of people) they ^z corrupt in the land and not they ^z reform.	وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٩﴾
49. Said they ^z : <i>taqasamo</i> (let-mutually oath you ^z) by Allah, surely we assuredly ⁴⁷ (nocturnally harbor to assault) him and his family ^w ; afterward surely we assuredly say for his guardian not witnessed we <i>mableka</i> (time and place of the perishing of) his family ^w ; and verily we (are) <i>ssadeqoona</i> (always-truth-enforcers).	قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٥٠﴾
50. And they ^z machinated a machination; and machinated We a machination, while not they perceive. ⁴⁸	وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥١﴾
51. So let-look [you ^s]: how [was] their machination's consequence ^w ; surely We destroyed them and their people wholes.	فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥٢﴾
52. So <i>telka^w</i> (<i>she-that-afar-it^w</i> / <i>those^w</i>) (are) their houses ^w <i>khaueyaton</i> ⁴⁹ (ruinously-empty) ^w by what <i>dhalamo</i> ⁵⁰ (they ^z wronged); verily in <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (is) surely an <i>Aya'tan^w</i> (miracle/ sign/ proof) for a knowing people.	فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٣﴾
53. And We delivered whom ^r believed they ^z and they ^z were <i>yattaqoona</i> (they reverentially guard not to displease Allah).	وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٤﴾
54. And <i>Loottan</i> (Lott) <i>edh</i> (when/ since) said [he] for his people: <i>ata'atona^x</i> (do you ^z commit/perpetrate) ^x the profanity ^{w51} while you ^f sight/ discern.	وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٥﴾
55. Indeed verily you ^b surely <i>ta'atona^x</i> (you ^z commit sexual	أُيُوتَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ

⁴⁴ The word "تستغفرون" = "تطلبون الغفران" = "[you] seek forgiveness." In English there is no *seemly* way to say: "تستغفرون" *per se*. So I settled for saying: "[you] seek forgiveness."

⁴⁵ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate and parenthetically explain, as above stated.

⁴⁶ The word "rahbtten" = "رَهْط" means the person's clan made up of three to nine people.

⁴⁷ The "ل" in "لَنُبَيِّتَنَّهُ" and "لَنَقُولَنَّ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"

⁴⁸ See the Lexicon attached to this Translation for the definition of good and bad "مكر" contriving versus planning.

⁴⁹ The word "خاوية" by definition means empty and in ruin. See الهادي and النسان.

⁵⁰ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁵¹ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

intercourse with) the men a (carnal) wish ^w of lesser than/without the women; rather you ^f (are) a people <i>tajhaloon</i> ⁵² (acting ignorantly/incorrectly you ^z).	دُونَ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٢﴾
56. Then not [was] his people's answer except that said they ^z : let-exit you ^z <i>Lootten's</i> (<i>Lott's</i>) <i>aala</i> (family, house, clan) from your ⁿ village ^w ; verily they (are) people <i>yatattahara</i> (they ^z ever purge from sins).	﴿٥٦﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٧﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٨﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٩﴾
57. So We delivered him and his family ^w except his [woman] (i.e. wife) We fated ⁵³ her of the <i>gha'bereena</i> (residuum/remnants).	قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۚ إِنَّ اللَّهَ خَيْرٌ مَّا يُشْرِكُونَ ﴿٦٠﴾
58. And We ill-rained ⁵⁴ on them a rain; so fouled, the <i>munthareena's</i> (they that were warned) rain.	أَمِنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۚ أُولَٰئِكَ مَعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦١﴾
59. Let-say [you ^s]: the praise (is) for Allah and peace (be) on His <i>eba'de</i> (worshippers/submitters/slaves) whom ^r <i>istafa</i> ⁵⁵ ([He] superlatively and exclusively selected); is Allah <i>kbayron</i> (choicer/superior/worthier) or what they ^z partner (deities with Him).	أَمِنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أُولَٰئِكَ مَعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٢﴾
60. Or Who ^a created the Heavens ^w and the Earth ^w and descended for you ^b from the sky ^w water ^x then We sprouted by it ^x <i>bada'eqa</i> ⁵⁶ (walled-gardens) ^w delight ^w possessors; not [was] for you ^b to sprout its ^w trees ^w ; is an <i>elabon</i> (a deity) with Allah; rather they (are) people equating ⁵⁷ (partners with Allah).	أَمِنْ تَجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۚ أُولَٰئِكَ مَعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٣﴾
61. Or Who ^a made the Earth ^w an abode and made through ⁵⁸ it ^w rivers and made for it ^w anchors ⁵⁹ (catches, fasteners, stabilizers) and made between the two seas a barrier; is an <i>elabon</i> (a deity) with Allah; rather most (of) them know not.	
62. Or Who ^a answers the desperate if [be] invoked Him; and [He] doffs the ill and [He] makes you ^b the Earth's ^w successors, is an <i>elabon</i> (a deity) with Allah; little surely ⁶⁰ you ^z reminisce.	

⁵² The word “تجهلون”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did a thing not correct.

⁵³ The word “قَدَّرَ” has several meaning, among them “measured” or correlated one thing with another as having the corresponding characteristics. However, “التقدير” by Allah seems to me a “fate.”

⁵⁴ In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

⁵⁵ See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الإصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁵⁶ The word “حديقة” means a walled-garden, if not walled than it is not a “حديقة,” see التاج and القريظي.

⁵⁷ Or the word “يعدلون” means they swerve off the right way, i.e. unbelieve in Allah's unity and equate Him with other deities.

⁵⁸ The word “خلال” could also mean “between” or “among.” See اللسان.

⁵⁹ That is the mountains.

⁶⁰ The particle “ما” is, and Allah knows best, for intensity of paucity in this case. See إعراب القرآن، لمحمود صافي. Some say it is extra= “زائدة”= the meaning is full without it. I do not believe there is anything extra or less in The Qur'an, every-thing in it is essential.

63. Or Who ^a aright-divinely-guides you ^b in the desert ⁶¹ (<i>land</i>) and the sea's darknesses ^w and Who ^a sends the winds ^w <i>bushran</i> ^w (<i>pleasing-tiding</i>) ^w between His mercy's ^w (<i>ghaytha</i> = <i>delightful satiating-and-reviving rain</i>) Twain Hands ^{w62} ; is (<i>there</i>) an <i>elabon</i> (<i>a deity</i>) with Allah; <i>ta'aala</i> (<i>ever elevated [He]</i>) Allah of what they ^z partner (<i>deities with Him</i>).	أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَيْسَ اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٣٣﴾
64. Or Who ^a commences the creation; afterwards [He] repeats it ^x ; and Who ^a provides you ^b from the Heaven ^w and the Earth ^w ; is an <i>elabon</i> (<i>a deity</i>) with Allah; let-say [<i>you</i> ^s]: <i>bato</i> (<i>clamorously expressing let-bring</i>) your ⁿ proof <i>en</i> (<i>if</i>) you ^c were <i>ssa'deqeena</i> (<i>always-truth-enforcers</i>).	أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمِنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٤﴾
65. Let-say[<i>you</i> ^s]:not know who ^p (<i>are</i>) in the Heavens ^w and the Earth ^w the invisible except Allah; and not perceive <i>ayyana</i> ⁶³ (<i>when/which momentous period</i>) (<i>are to be</i>) resurrected they ^z .	قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٣٥﴾
66. Rather <i>iddaraka</i> ⁶⁴ (<i>equaled/adjusted the last and first in it</i>) their knowledge in the Hereafter ^w rather they (<i>are</i>) in a doubt of it ^w rather they (<i>are</i>) <i>amoon</i> ⁶⁵ (<i>having heart / mind blindness</i>).	بَلْ أَذْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٣٦﴾
67. And said who ^r unbelieved they ^z : if we were <i>tora'ban</i> (<i>crushed sand</i>) and our fathers [<i>too</i>], are verily we <i>mukbrajoona</i> ⁶⁶ (<i>we be: emerged/ resurrected</i>).	وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا إِنَّا لَمُخْرَجُونَ ﴿٣٧﴾
68. <i>Laqad</i> (<i>verily, already and affirmatively</i>) we (<i>had been</i>) promised this, we and our fathers of before; <i>en</i> (<i>not</i>) this except the [<i>firsts</i> '] (<i>ancients</i>) fables.	لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٨﴾
69. let-say[<i>you</i> ^s]:let-tread you ^z in the land ^w ; thenlet-look you ^z how[<i>was</i>] ⁶⁷ the criminals' consequence ^w .	قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٣٩﴾
70. And let-not sadden [<i>you</i> ^s] on them and let-not be [<i>you</i> ^s] in constriction of what they ^z machinate.	وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٤٠﴾
71. And they ^z say: when (<i>is</i>) this, the promise, <i>en</i> (<i>if</i>) you ^c were <i>ssa'deqeena</i> (<i>always-truth-enforcers</i>).	وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾
72. Let-say [<i>you</i> ^s]: <i>asa</i> (<i>craving a deed beyond one's means/ may</i>) that, <i>ra'defa</i> (<i>posteriorly-ensued</i>) for you ^b some (<i>of</i>) which ^x <i>tasta'ajelo</i> (<i>seek hastening</i>) you ^z .	قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٤٢﴾
73. And verily your ^t Lord (<i>is</i>) surely a munificence	وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ

⁶¹ The word "الْبَرِّ" = "الْفَقَار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "الْبَرِّ" figuratively speaking could stand for "land." See اللسان.

⁶² This is a figure of speech combined with the Arabic tongue expression "between his or her both hands" means in front of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

⁶³ The word "ayyana" = "أَيَّانَ" really is "أَيَّانَ أَوْ أَيَّانَ" but with reverence and magnanimity for whatever "أَيَّانَ" was used for. See معجم النحو

⁶⁴ The word "iddaraka" = "إِدَارَكَ" depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are equally knowing in the hereafter.

⁶⁵ The word "عمون" is the plural of "عمي" versus "عمي" = blind=he who lost his eye-sight. So "عمون" are those who are having blindness of heart or mind, so they cannot find the right or the right way. See الهادي.

⁶⁶ The word "mukbrajoon" is subjective, masculine, plural noun.

⁶⁷ The word "كان" perhaps refers to "وَأَفْعَالُ، أَوْ حَالُ، أَوْ مَالُ" the corrupters. So it is in masculine.

possessor over the people; [and,] but most (of) them not thank they ^z .	وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٧٢﴾
74. And verily your ^t Lord surely knows what conceals their chests and what they ^z disclose.	وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٣﴾
75. And not of <i>gha'eba'ten</i> (an utterly-unseen/ invisible-she) ^{y68} in the Heaven ^w and the Earth ^w except in a book manifester.	وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٤﴾
76. Verily this, The Qur'an narrates on Israel's sons most (of) which ^x they (are) in it ^x differing they ^z .	إِنَّ هَذَا الْقُرْآنَ يَنْقُصُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٥﴾
77. And verily it ^x (is) surely a divine-guidance ^x and a mercy ^w for the believers.	وَإِنَّهُ هُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧٦﴾
78. Verily your ^t Lord judges among them by His rule and He (is) The Mighty, The Omniscient.	إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٧﴾
79. So let-trust [you ^s] on Allah, verily you ^g (are) on the right the manifester.	فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٨﴾
80. Verily you ^g not (make) hear [you ^s] the deceased and not (make) hear [you ^s] the <i>ssomma</i> (deaf people) the prayer ⁶⁹ if they ^z fled/diverged retreaters.	إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الْقُصَمَ الدُّعَاءَ إِذَا وَلُوا مَدْبِرِينَ ﴿٧٩﴾
81. And not you ^s surely divine-guider the <i>omya</i> (blind people) a'n (off) their misguidance-she ^y ; en (not) [you ^s] (make/ let) hear except whom ^p [he] believes by Our <i>Aya'te^w</i> (Qur'anic statements); so they (are) <i>Muslemoona</i> (submitters to Islam).	وَمَا أَنْتَ بِهَادِي الْعُمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨٠﴾
82. And if befell the say over them, ⁷⁰ <i>akbraja</i> (emerged/produced) We for them a <i>dabba'ten^{w71}</i> (she-moving-creature), from the Earth ^w talking (to) them: that the mankind were by Our <i>Aya'te^w</i> (Qur'anic statements) not <i>yougenoona</i> (they believe with certitude).	وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨١﴾
83. And day We throng of every <i>Ummaten^w</i> (community/ people) ^w a drove of whom ^p denies [he] by Our <i>Aya'te^w</i> (miracles/ signs/ proofs) then they <i>youza'ona</i> (are being arrayed they ^z).	وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٢﴾
84. Until if they ^z came, said [He]: have you ^c denied by My <i>Aya'te^w</i> (Qur'anic statements) and not encompassed you ^z by it ^w knowledge, or what were you ^c working.	حَتَّىٰ إِذَا جَاءَ وَقَالَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تحيطوا بها علماً أَمْآذَا كُنتُمْ تَعْمَلُونَ ﴿٨٣﴾

⁶⁸ The “هـ” = “ت التائيت المربوطة” in the word “غائبة” is intended for *intensity*. See إعراب القرآن لـ محمود صافي.

⁶⁹ The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁷⁰ The expression “fell the say over them,” is a lofty Arabic *tongue* expression meaning: righted, merited, or became necessary or obligatory to *impose* or *effect* whatever the specific say happens to be.

⁷¹ For lack of a better term I chose a “she-motile-creature” for “دابة,” as a simple “she-creature” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

85. And befell the say on them ⁷² by what <i>dhalamo</i> ⁷³ (<i>they^c wronged</i>); then they pronounce not.	وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾
86. Have not seen they ^z verily We made the night ^x to settle they ^z in it ^x and the day <i>mubsseran</i> ^x (<i>discernment-enabler</i>) ^x ; verily in <i>tha'leka</i> (<i>afar-that-it/</i>) ^x surely (<i>are</i>) <i>Aya'ten</i> ^w (<i>miracles/signs/proofs</i>) for a believing people.	أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصَرًا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾
87. And day (<i>to be</i>) blown in the horn then startled whoever (<i>are</i>) in the Heavens ^w and whoever (<i>are</i>) in the Earth ^w except whomever willed Allah; and each <i>a'ataw</i> ^x (<i>obediently come to</i>) ^x Him <i>dakhe'reena</i> (<i>they who became contemptible or of no significance</i>).	وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾
88. And [<i>you</i> ^s] see the mountains reckon it ^x [<i>you</i> ^s] <i>ja'medatan</i> (<i>solid/firmly-fixed</i>) while it ^w passes, the passing (<i>of</i>) the <i>saba'be</i> ⁷⁴ (<i>gliding-clouds</i>); Allah's <i>ssun'a</i> (<i>careful-crafting</i>), Who [<i>He</i>] perfected everything; verily He (<i>is</i>) Proficient by what you ^z do.	وَتَرَى الْجِبَالَ تَحْسِبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾
89. Whoever came [<i>he</i>] by the <i>hasanatey</i> ^w (<i>meritorious-deed</i>) ^w so for him <i>khayron</i> (<i>choicer/superior/worthier</i>) than it ^w ; and they (<i>are</i>) from the startle then-day (<i>are</i>) <i>aa'menoona</i> (<i>self-safety-securers</i>).	مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا وَهُمْ مِنْ فِرْعَ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾
90. And whoever came [<i>he</i>] by the <i>sayye'aa'te</i> (<i>demeritorious-deed</i>) ^w so <i>kubbat</i> (<i>had been upside-down-dropped</i>) ^w their faces in The Fire ^w ; are (<i>to be</i>) requited you ^z except what you ^c were working.	وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾
91. Verily only I (<i>had been</i>) commanded to worship Lord(<i>of</i>) this-she ^y the <i>baldata's</i> ^w (<i>township, Makkah</i>) ^w ; Who sanctified it ^w [<i>He</i>] and for Him (<i>is</i>) everything; and I (<i>had been</i>) commanded to be of the Muslims.	إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾
92. And that I recite The Qur'an; so whoever <i>ibtada</i> (<i>he found and accepted the divine-guidance</i>), verily only <i>yahtadey</i> ([<i>he</i>] finds and accepts the divine-guidance) for himself ^w ; and whoever [<i>he</i>] strayed then let-say [<i>you</i> ^s]: verily only I am of the warners.	وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾
93. And let-say [<i>you</i> ^s]: the praise (<i>is</i>) for Allah, [<i>He</i>] shall show you ^b His <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) so you ^z know it ^w ; and not your ^t Lord surely neglector <i>amma</i> (<i>regarding</i>) what you ^z work.	وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

⁷² See footnote 70 above regarding "befell the say over them."

⁷³ See the *Lexicon* attached to this *Translation* for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged."

⁷⁴ The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب," i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. أنظر اللسان. +